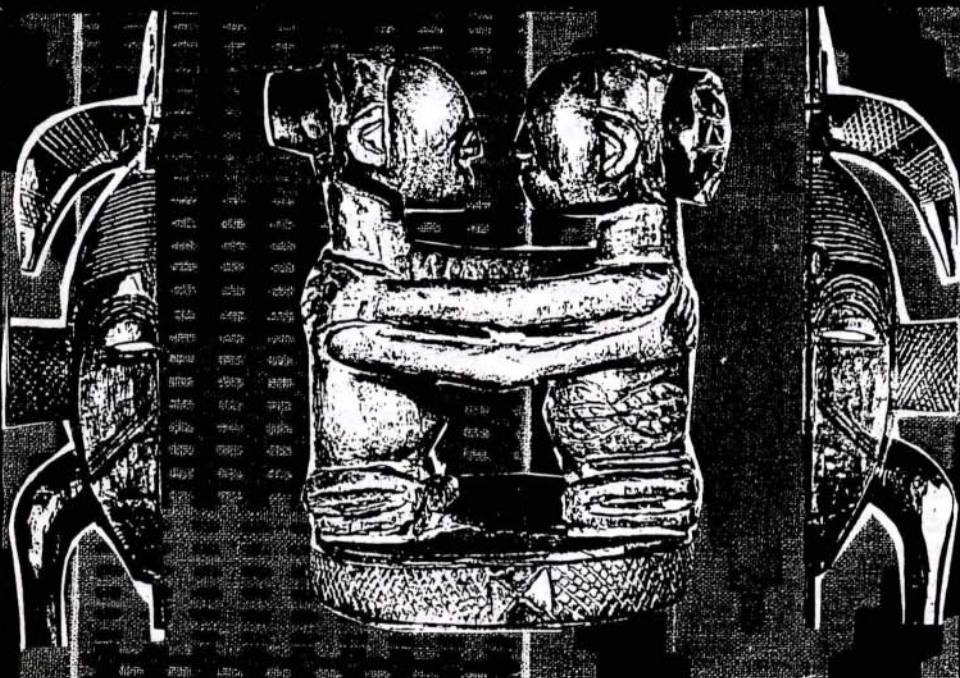


H A R A M B E H F L A M E E

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EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

U.S. Presidential Politics: Falling for the Same Old Tricks

There were, according to an article in the July 29-August 4 Jackson Advocate, 876 African delegates at this year's Democratic National Convention, comprising just over 20 percent of the total number of delegates. In addition to the Africans playing these roles, there were a number who got on-stage speaking parts--Jesse Jackson of course, Al Sharpton, and others.

For some days leading up to the convention, there'd been verbal skirmishes between the N.A.A.C.P. leadership and George Bush, having to do with his decision not to speak at or attend last month's N.A.A.C.P. Annual Convention. Kweisi Mfume, the N.A.A.C.P. Chief Executive Officer, cracked on Bush, saying, "We're not fools. If you're going to court us, court us in the daytime, but not like we're a prostitute where you run around at night or behind closed doors and want to deal with us, but not want to deal with us in the light of the day." He fired some other sharp comments at Bush, who, in turn, responded to a question about his relationship with the N.A.A.C.P. by saying that a relationship between the group's leadership and himself was "non-existent."

As we know, John Kerry spoke at the N.A.A.C.P.'s convention and both he and Bush addressed the convention hosted by the National Urban League. George, probably in an effort to use the Urban League Convention to ambush the N.A.A.C.P. and Democratic Party leaders at the same time, posed the questions of whether the Democrats might be taking Africans' votes for granted and whether they have earned Africans' loyalty.

Were we to answer George's rhetorical questions honestly, we would admit that the Democratic Party **does** take our votes for granted and that it has **not** earned our loyalty. This takes us back to Mfume's analogy in which we are treated like prostitutes by Bush. The thing is: **Prostitutes do get paid.** If the Republican Party wants to slip around with us at night and behind closed doors, the Democratic Party gets with us in the day time behind doors that are open more or less. In either case, we get very little

out of the deal. We get paid in **symbols**.

Back to the Democratic Convention. All the red, white, and blue and the stars and stripes, symbolizing national pride and patriotism. But this is a matter of paint on wood and on other materials, a matter of flags of cloth. The symbols aren't limited to these. John Kerry's war buddies were animate symbols put forward to project to the public an image of the presidential candidate as a courageous warrior who would be strong and capable as commander-in-chief. There were Kerry's daughters, put on the stage to enhance an image of their pops as a loving and caring family man, a "regular guy." The whole convention was symbolism, imagery, and theatrics--aimed primarily at a U.S. public of middle-class Europeans. In essence, the event was a super-expensive pep rally, as the Republican National Convention will be.

The Democratic Party promotes a **myth** of itself as the political party for "the common man," as the inclusive party in which people of all colors, social groups, religious persuasions, etc. are welcome and have real say-so. But it is just that--a **myth**. The Democratic Party, like its Republican counterpart, is an institution run by Europeans with deep pockets and geared toward achieving their political, economic, and other objectives. The convention served the function of perpetuating the myth--"keep hope alive"?--and hiding the reality.

The Democratic Party has learned that it needs the votes of Africans to get its candidates into the white house. But since it is a party run by Europeans and for Europeans' interests, it can't afford to offer Africans much of substance, without turning off its major constituency--Europeans. So while most of the red, white, and blue symbols and images at the convention were directed toward Europeans, there was some brown directed toward us--namely, the brown skin of the Africans who spoke from the podium. Of these, Barack Obama, who, if he wins the election in the fall, will be only the fifth African in history to sit in the U.S. Senate, has been declared a "rising star" of the Democratic Party by various journalists and political pundits. In his keynote speech, he asserted that: "there's not a liberal America and a conservative America; there's the

United States of America." This got him a standing ovation. He could have said that there's not a European-supremacist America and an America of oppressed Africans and other people of color, only a United States of America. That would have amounted to the same thing--the promoting of a myth and the covering up of a reality. Being light of skin and being of African and European parentage, Obama was not only a symbol and image directed at us to "remind" us of "how far we've come" but a very non-threatening symbol and image for Europeans to let them know that they don't have to guess who's coming to dinner. And just in case some Europeans might have felt spooked by the name, "Barack Obama," he assured them that he was only "a skinny kid with a funny name."

The heads of the Democratic National Committee know that Africans aren't particularly enthused about Kerry or Edwards and figured we might need a little something extra. So they put on a tribute to Fannie Lou Hamer, the strong-willed sister who headed up the Freedom Democratic Party delegation from Mississippi at the 1964 Democratic Party Convention. She challenged the right of the all-European delegation to represent Mississippi. Her effort did not succeed. But she set a clear example of what it means to stand firm against hostile and dangerous forces and to represent one's people with integrity. This tribute enabled the Democratic Party to get the idea across to us: "Look at the progress we've made."

During the past few years, Jesse Jackson has become pretty much passé, as far as the Democratic Party is concerned. So while he did get a couple of minutes of speaking time, Al Sharpton got more, turning the six minutes he was allotted into seventeen or more minutes, with much of his speech being interrupted by applause. Among other things, Sharpton addressed the questions Bush had raised at the Urban League Convention about the Democratic Party taking us for granted and whether it had earned our loyalty. To quote from the August 4th. San Francisco Bay View newspaper:

"Mr. President, I heard you say Friday that you had questions for voters, particularly African American voters. And you asked the question: Did the Democratic Party take us for granted? I have raised questions. But let me answer your question. You said the Republican Party

was the party of Lincoln and Frederick Douglass. It is true that Mr. Lincoln signed the Emancipation Proclamation, after which there was a commitment to give 40 acres and a mule. That's where the argument, to this day, of reparations starts. We never got the 40 acres. We went all the way to Herbert Hoover, and we never got the 40 acres. We didn't get the mule. So we decided we'd ride this donkey as far as it would take us."

Like Jesse Jackson, Al Sharpton has the gift of gab. And he can be as much a comedian as a social/political critic. The Democratic National Committee knows this and is well aware of the fact that Al likes to add spice to bland fare, which is what the convention was, for the most part--bland fare. Sharpton was thrown into the mix to add this spice and generate at least a little excitement. It wasn't much, if any, of a risk for the Democratic Party leadership because, despite Sharpton's **image** as some kind of maverick, he's as much in the hip pocket of the Party as are Jackson and Obama.

But Sharpton wasn't given speaking time only for his entertainment value. Among the delegates at the convention, there were various and opposing points of view on a number of issues--the U.S. invasion and occupation of Iraq, the war on "terrorism," the national employment picture and the issue of out-sourcing and so forth, immigration laws, etc. Among the African delegates, there were concerns associated with these issues, but of at least as much concern to some of these Sisters and Brothers were issues such as: the denial of the vote to many thousands of released African prisoners, continuing discrimination against African people in the work-place, reparations, and other issues that probably were not on the minds of most of the European delegates. Sharpton served the function of **symbolizing** the Democratic National Committee's "sensitivity" to such issues and concerns. Also, the planners of the convention had made the decision that this event would not be interpreted by the U.S. European public as an organized and aggressive attack against Bush. So in their scripting of the convention, the planners made sure that there would be an overall feel of up-beatness, civility, and politeness. Apparently, their pollsters

-Continued on page 12-

FROM OTHER SOURCES

African Men in Chicago Meet for Personal Growth and to Help Their Families and Communities

..."In Chicago, black men...recently came together and declared their place in the world for their children, their families, and their communities. The meeting, convened by the Black Star Project's Fathers Club, addressed the issues confronting black communities throughout the United States. The 60 black men in attendance, seated in a circle, were young and old, lower income and upper income, educated and [lower educated], light skinned and dark skinned...

"The meeting began with self-introductions and statements of why each man was there...many of the men were working on similar projects, lived in close proximity, actually knew each other, but never had come together to work as a team of black men on the same issues they each confront individually.

"To connect to black men who had passed before them, the men bowed their heads and invoked the names of strong black men from the past. The names included fathers, grandfathers, uncles, brothers, neighbors, teachers, as well as leaders from the past...

"Then the men entered into open, honest and dynamic dialogue about the strengths and shortcomings of black men and what black men need to do to improve as men...

"Black men took responsibility for the plight of black communities and worked on solutions to the community problems. Most of the discussions were on saving black children, being better fathers, being better role models, being better husbands, improving black communities and making a difference for all black people. They acknowledged that black boys are hurting and angry...that black men had a role in creating this situation and agreed that only black men can change it. They discussed how black boys get their values from mass media and not from black men...

"The black men described the battlegrounds for the fight

to save black youth as the home, the church, the school and the streets. Action steps projected included supporting several mentor programs represented at the meeting, creating a directory of programs,...initiatives working to get black men involved in their communities...

"Additionally, every other month, the Black Star Project's Fathers Club takes children to museums, zoos, conservatories, libraries, bookstores, amusement parks and to other places where children can be educated, enlightened and entertained, and where men and children can bond. The Black Star Project's Fathers Club meets regularly and has developed several working committees to continue this work..."

-from "Black Men in Chicago Create a Model for the Nation," page 14, July 29 THE OMAHA STAR(Omaha, NE.)

Efforts to Get Voting Rights for Prisoners Run into Another Judicial Obstacle

"A civil rights coalition is considering its options after a federal court dismissed a suit seeking voting rights for thousands of disenfranchised Black and Latino prisoners and parolees.

"The case, *Hayden v. Pataki*, sought voting rights for incarcerated and convicted felons and those on parole. In a June decision, the U.S. District Court for the Southern District in New York dismissed the claims, asserting that 'the constitutionality of disenfranchising convicted felons has been firmly established', among other reasons...

"In the United States, 1.4 million Black men cannot vote in elections because of a felony conviction. The *Hayden* decision is the second opinion issued by a federal court in New York State this year that cuts short a challenge to New York's felon disenfranchisement statutes. In April, the U.S. Court of Appeals for the Second Circuit denied the Voting Rights Act claims of *Muntaqim v. Coombe*, a felon disenfranchisement lawsuit that was appealed after being

dismissed by the federal district court.

"The latest suit against New York Gov. George Pataki was brought in 2000 by Joseph Hayden, a Black man, who filed the suit without a lawyer, while he was incarcerated. Mr. Hayden sought to restore voting rights for those jailed for a felony and others on parole for such crimes.

"Representing Hayden was the New York-based NAACP Legal Defense Fund, Community Services Society of New York(CSS) and the Center for Law and Social Justice at Medgar Evers College.

"The coalition argued that New York State's laws were originally intended to deny full rights to Blacks and its continued application today disproportionately harmed Black and Latino communities and violated the Constitution, the Voting Rights Act and international law..."

-from "Challenge to Felon Voting Ban Fails, But Fight Goes on," pages 5 and 33, July 13 THE FINAL CALL(Chicago, IL.)

Another View on Oakland Gardening Program

[Editor's note: In the "From Other Sources" section of the Nov. 2003 HARAMBEE FLAME, we had coverage of OBUGS as part of an article on the Mandela Farmers' Market. This coverage presented OBUGS in a positive light. The following presents another view.]

..."Oakland Butterflies Urban Gardening[OBUGS] located in West Oakland on Mandela Parkway...is led by a white woman named Margaret Majua who is not from the community and owns hotels, souvenir shops, and properties in Florida, Hawaii, and San Francisco. Her non-profit is supposed to establish urban gardens teaching Black and Brown youth how to grow healthy fruits and vegetables for themselves and their families rather than live off the rotten and unhealthy food in the grocery stores...

"Margaret uses her non-profit for tax write-offs for her hotels and chain stores. Not to mention the fact that she and her French work partner, Dorothy, instructed myself

and other employees to make up names and ages of children on attendance forms that she was supposed to turn into the different agencies giving her grants, in order to meet their requirements of working with young 'needy' Black and Brown youth.

"Furthermore, the gardens growing OBUGS food are not the safest, one of which sits across the street from West Oakland Bart right behind a car shop whose owner used the garden lot as part of their car shop, before it was purchased by the private owner. Car oils, chemicals, and all other related poisons rest in the soil...

"While OBUGS tries to get people in West Oakland to allow them to come into their homes and establish community gardens in their backyards, the next step is making deals with people who own their homes in the community and may be in dire financial situations that are interested in selling their homes to OBUGS and so-called land trust.

"This land trust means that the city or private agency will own the land beneath the home it is on and people living in the home can have a 99 year lease if they follow all the rules...Margaret says this is fighting gentrification...Margaret Majua's group was one of the only non-profits given a government grant to ride through West Oakland and list all the abandoned and foreclosed homes to make a private list exclusively for other non-profits to purchase..."

-from "KKKolonizers in Our Communities," pages 3 and 8, Vol. 1/Issue 3 WORLD WIND NEWS(Oakland, CA.)

Newly Constructed Development Plan for Haiti Criticized as "Disguised Colonialism"

"Haiti has a new development plan...The only problem, critics say, is that it was written behind closed doors, follows a neo-liberal economic recipe and is little more than 'disguised colonialism' because of the large role played by international institutions like the World Bank.

"The Cadre de Cooperation International(CCT) or Interim Cooperation Framework, a draft summary of which was released

earlier in June,...calls for more free trade zones, stresses tourism and export agriculture, and hints at the eventual privatization of the country's state enterprises.

"But it also promises broad social and economic interventions, including the immediate repair or building of hundreds of miles of roads, the promotion of alternative energy sources and a radical improvement of the educational system.

"The CCI...will be used to orient the aid 'pledging conference' scheduled for July 19-20 in Washington, D.C....

"The plan was developed over the past six weeks by about 300 mostly foreign technicians and consultants, some 200 from institutions like the U.S. Agency for International Development(USAID) and the World Bank, and the rest mainly government cadres...

"A three-page statement by critics of the program said the CCI plan 'reinforces the structures and forms of (foreign) domination' of Haiti.

"Almost no one from the country's large and experienced national non-governmental organization(NGO) community, the local and national peasant associations, unions, women's groups or the hundreds of producers' cooperatives or numerous other associations was invited to participate in the CCI's 10 working groups...

"On June 11, some 60 representatives of more than three dozen organisations and NGOs met at a religious retreat to learn about the CCI and to launch a counteroffensive..."

-from "Haiti: A Development Plan Written 'Behind Closed Doors," pages 13 and 32, July 6 THE FINAL CALL

Growing Pains of New Pan-Africanist Group

..."The August 2001 World Conference Against Racism(WCAR), organized under the auspices of the United Nations(UN) helped give rise to...[a] promising worldwide Afrikan organization, the Global Afrikan Congress(GAC)...

"On October 2-6, 2002, the Afrikans And Afrikan Descendants

Conference was held in Bridgetown, Barbados. David Comissiong, the director of the Commission for Pan-African Affairs in Barbados, had envisioned 'an international organization of African descendant groups that could work out some collective strategies to use in combating racism, discrimination and the continued oppression of Black people worldwide' (from the GAC web site). The name he used for it was the Global African Congress...

"Some sought a strict Black Nationalist organization, completely independent of any influence from Europeans or others, while others wanted more of a UN-oriented 'anti-separatist' focus. Some insisted that the new organization should focus on a narrow concept of reparations, while others saw a broader concept of 'repair'. Cultural and spiritual differences abounded. But by the end of the Barbados conference, the GAC was...born, 'an international organization to collectivize the efforts of Afrikan people to achieve reparations, respect, solidarity and an end to racism and oppresion'...

"Principles of Unity, an overall structure and a constitution were developed, and the planning for GAC's First Constitutional Conference, scheduled for October 2004, were begun...As of this writing, the Constitutional Conference is slated to be held in Paramaribo, Suriname in South America, but a strong vocal contingent has been calling for it to be held on the Mother Continent, with Zimbabwe and Ghana having been proposed. Security and scheduling concerns were cited by several of the elected representatives as the primary reasons for the current choice of Suriname, along with that country's prominent Afrikan population, its Afrikan president, and the continued existence of Maroon colonies in the country. However, the intention to hold the first conference in Afrika had been made clear in 2002 in Barbados, and Zimbabwe was a favorite of many because of president Robert Mugabe's decision to take back the land from the minority Whites who had held it since apartheid and redistribute the bulk of it to the poor Black farmers...Committed people who have worked very hard for years to bring GAC to where it is today are struggling through this period of determining the nature and direction of the organization's leadership..."

-from "The Global Afrikan Congress: Pan-Afrikanism's Latest Hope," page 16, May KUUMBAA REPORT(Baltimore, MD.)

Talks and Pressures Underway to Address Conflict in Sudan

"The Bush administration continues to refrain from calling a campaign of ethnic cleansing against Black Africans in Sudan's western Darfur province 'genocide', although both houses of Congress recently approved non-binding resolutions that used the term to describe the situation.

"Such a determination would require signers of the Genocide Treaty, including the United States, to do what they can to stop the action--possibly including military intervention--but many experts have said recently that the international community must not wait to act until the term is adopted. Washington and its main allies in Europe are urgently pressing the United Nations Security Council to impose sanctions against leaders of the Arab militias(Janja-weed or 'men on horseback') and their government supporters in Khartoum. A vote on a U.S. resolution is expected in the council soon...

"Aid groups and the United Nations are reporting that access to camps, where many of the Africans who were forced from their homes are now being held, has improved over the past several days as the government pledged greater cooperation in the wake of steadily mounting pressure from abroad...

"The violence in Darfur has its roots in the competition for land and resources between Arab tribes that are mainly herders and the African population that consists mostly of peasants living in settled villages and towns..."

-from " Will West Wage War Over Darfur," page 12, Aug. 10, THE FINAL CALL

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"the Congressional Black Caucus is stepping up its dialogue with U.S. leaders to eradicate the problem faced by millions of Sudanese, especially in Darfur with a population of six million...

(Cont. on page 14)

and analysts had advised them that an aggressive, anti-Bush convention might work against the Kerry/Edwards campaign. On the other hand, there were many delegates--especially, Africans and other persons of color--who weren't excited at all by the Kerry/Edwards ticket and were/are motivated primarily by desire to get Bush and his regime out of office. Sharpton's appearance enabled the Democratic Party to keep its convention non-aggressive and innocuous, overall, and, at the same time, to have some appeal to these delegates who were/are more against Bush/Cheney than for Kerry/Edwards.

While reparations is an issue that many "mainstream" Africans in this country are afraid of, and/or especially afraid to talk about in "mixed company," for many other Africans here, reparations is a serious issue and one worth fighting for. The Europeans who run the Democratic Party know that any serious discourse in their party about reparations would probably send much of their European constituency over to the ranks of the Republicans. Besides, they, like their Republican counterparts, have no desire to bring reparations, or any other form of significant justice to African people. Sharpton's clever reference to forty acres and a mule, in connection with reparations, functioned as a kind of harmless venting of steam. For Africans, like those who think of Clinton as having been a "black president," who are suckers for style over substance and image and symbol over reality, Al's performance might well have been an effective appeasement.

On the final evening of the convention, after Kerry's speech and so forth, there was the releasing of the balloons and confetti. On the stage and on the floor and in the aisles, people were applauding, jumping, hugging each other. As we were watching our Sisters and Brothers participating in this celebration, what we were witnessing was a Democratic Party getting with us in the day time behind doors that were, open more or less. Our Sisters and Brothers, perhaps caught up in the moment, were celebrating getting paid. Hopefully, though, at least some of these Sisters and Brothers stuffed some of that confetti in their pockets because, chances are, it was the only thing of substance they got home with.

-Editor

LETTERS

[Editor's note: Recently, we ran an announcement about India Arts Collections. We also wrote to the company. The following are excerpts from the reply we received, as well as material which accompanied the letter.]

Salamu, Bro. Mondo:

...We did, in fact, receive the material about the organization you're a part of. My husband and myself was definitely impressed and surprised Harambee is able to exist behind walls. My husband is confined in Pelican Bay State Prison, what they call the "worst of the worst." He is litigating prison policies restricting literature related to African cultural awareness.

We changed the name of our arts project from "India Arts Collections" to "Jamilah Art Collections." Jamilah is my name. I can assure you that you will be getting some comments about the information that you enclosed from my mtu. My husband is also a jailhouse lawyer and has been down almost 30 years now. Asante sana for your patience.

Sincerely,

Jamilah

Notice

To: African American prisoners(men/women). Jamilah Art Collections are looking for individuals interested in having their artwork, poetry, short stories featured in greeting cards, post cards, calendars, anthologies, poetry books. Jamilah Art Collections will only use artistic materials of positive and Afrocentric reflection and heritage, as well as that of political, socio-cultural, economic and religious value.

Instructions

All artistic work must be legible and include your full name, prison number and address. All submissions become the property of Jamilah Art Collections and will not be returned. If any material is unable to be used, we will inform you of the reasons.

The goal of Jamilah Art Collections is to establish a non-

profit fund-raiser to assist the prisoners with materials to aid them in the furtherance of their artistic creativity, as well as create monetary funds to aid indigent prisoners who are without any outside support from family and friends. Your participation in the submission of artwork, poems, short stories, etc. will allow Jamilah Art Collections to achieve its goals.

All submissions to Jamilah Art Collections will be placed on our membership list and will receive a free copy of each item their work will appear on/in. Additionally, they will have access to our service department featuring the product.

For more information and/or to receive a copy of the authorization form, write to: Jamilah Art Collections; P.O. Box 1689; Crescent City, CA. 95531. Enclose a stamped, self-addressed envelope.

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FROM OTHER SOURCES

"'We urge Secretary Powell to recommend to President Bush that he join Congress in recognizing the crisis in Sudan for what it is--genocide', said Cummings[Rep. Elijah Cummings, chairman of the Congressional Black Caucus]...

"In response to the CBC meeting, Secretary Powell pledged to take their concerns directly to President Bush...Powell told Sudan's president, Omar al-Bashir, in June to disarm the militias who are blamed for the terror campaign, or face United Nations Security Council action.

"The African Union has a different spin on the U.S. government's interest in the events unraveling in Darfur. According to the AU, 'The U.S. government is using the crisis in Darfur to bring down the government of Sudan'..."

-from "CBC Meets With Powell on Issue of Genocide in Sudan," pages 1A and 10B, July 29-Aug. 4 JACKSON ADVOCATE (Jackson, MS.)

.....

s African men, we commit ourselves to respecting ourselves and each other; to respecting African women; and to respecting our children and youth, and giving them proper guidance.

BACK IN TIME

...on March 17, 1978, a secret memorandum was issued to the president and his Cabinet as part of a "comprehensive review of current developments in Black Africa from the point of view of their possible impacts on the black movement in the United States." It was an analysis of the strategic social, economic, and political ramifications made by then-chairman of the National Security Council Zbigniew Brzezinski under Jimmy Carter.

I was provided a copy of this memorandum by the Reverend Walter E. Fauntroy, who, as chairman of the Congressional Black Caucus, joined numerous national black organizations in expressing outrage over this memorandum...

It was Brzezinski's position at the time that it was not in the best interest of the U.S. to allow any part of the U.S. black movement to show outreach and support for the emerging movement in black Africa. To that end a "range of policy options" was suggested;...They were:

- to elaborate and bring into effect a special program designed to perpetuate division in the black movement to neutralize the most active groups of leftist radical organizations representing different social strata of the black community to encourage divisions in black circles.

- to preserve the present climate which inhibits the emergence from within the black leadership of a personality capable of exerting nationwide appeal.

- to work out and realize preventive operations in order to impede durable ties between US black organizations and radical groups in African states.

- to support actions designed to sharpen social stratification in the black community which would lead to the widening and perpetuation of the gap between successful educated blacks and the poor, giving rise to growing antagonism between different black groups and the weakening of the movement as a whole.

Source: SUCCESS RUNS IN OUR RACE: THE COMPLETE GUIDE TO

ANNOUNCEMENTS

The Original Black August 2004: A Week of Peace will be held from Monday, Aug. 16 through Sunday, August 27 in Oakland, CA. This week-long event will include a variety of activities: town hall meeting, senior dinner, martial arts seminar, Native People's Day program, African & Indigenous Day of Healing Ceremony, etc. Guest speakers will include Oba T'Shaka, author of THE ART OF LEADERSHIP (Vol. I and II) and THE POLITICAL LEGACY OF MALCOLM X; Theophile Obenga, historian and student of Cheikh Anta Diop (May his spirit be at rest in the realm of the ancestors); Fred Hampton, Jr., son of the Chicago Black Panther Party leader, Fred Hampton, who was, along with Mark Clark, was murdered by cops in 1969; and others. Also, there will be performances by Dead Prez and several other groups. Contact (510) 658-7079 for additional information. Information may also be obtained by calling Thandisizwe Chimurenga at (323) 417-4638.

Aframerican Bookstore On-Location Programs--Tech Tips, Sat., Aug. 7, 1-4 p.m.; Malcolm X Board Meeting, Mon., Aug. 9, 12-2 p.m.; Tech Tips, Sat., Aug. 14, 1-4 p.m.; Coalition Against Injustice, Sat., Aug. 21, 2-4 p.m.; Malcolm X Board Meeting, Mon., Aug. 23, 12-2 p.m.; Sisters' Book Review ("Lessons of a Lowcountry Summer" by Rochelle Alers), Sat., Aug. 28, 5-7 p.m. The HARAMBEE FLAME is available at the bookstore.

The Harambee Afrikan Cultural Organization meetings for the months of August and September will be held on the following dates: Aug. 7 (Sat.), 10 (Tues.), 21 (Sat.), 24 (Tues.); Sept. 4 (Sat.), 7 (Tues.), 18 (Sat.), 21 (Tues.). Our Tuesday meetings are from 6 to 8 p.m. and Saturday meetings are from 1 to 3 p.m. Call (402) 479-3379.

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman - Wopashitwe Mondo Eyen we Langa
Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs
Committee) - Les Wagner
Olotu Eko(Education Chairman) - position unfilled
Eleto(Administrative Chairman) - position unfilled
Akapo(Treasurer) - Johnny Houston
Akowe(Secretary) - Mosi Bankole
Akewi(Librarian) - Kitwana Musasi Mtundu

HARAMBEE FLAME EDITOR

Wopashitwe Mondo Eyen we Langa